

THE
T R E E
OF
Christian Faith:
BEING

A True Information, how a Man
may be one Spirit with God, and what Man
must do to perform the works of God : In which
is comprehended (compendiously) the whole
Christian Doctrine and Faith.

ITEM,

What Faith and Doctrine is : An open Gate
of the Great Mystery of GOD out of the
Divine *Magia*, through the Three Prin-
ciples of the Divine Being.



Written in High Dutch by *JACOB BEHMEN*.

LONDON,

Printed by JOHN MACOCK, M. CX. L. IV.

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Christian Faith:

BEING

A Treatise showing how a Christian
may be one spirit with God, and what man
must do to perform the works of God: In which
is comprehended (compendiously) the whole
Christian Doctrine and Faith.

ITEM

What Faith and Doctrine is: An open Gate
of the Great Mystery of GOD, out of the
Divine Word, through the Three Persons
of the Divine Being.

Written in H. D. 1647

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The Tree of the Christian Faith.

Chapter the First.

CHrist saith, Mat. 6. 33. *But first seek the Kingdom of God, and his Righteousness; and all these things shall be added unto you.*

2. Item, My Father, will give the Holy Ghost to those that ask him; when he cometh, then will he lead you into all truth; he will put you in mind of all what I have told you of.

3. For he will take it of me, and inform you of it; he will give you speech, and wisdom what you are to speak.

4. And St Paul saith, *We do not know what we shall pray or speak, but the Spirit of God intercedeth powerfully according to the pleasure of God.*

5. Now Faith is not an historical knowledg; that a man should set down Articles unto himself, and depend only upon them, and so force his mind into the works of his Reason: But Faith is a Spirit with God; for the Holy Ghost goeth into the spirit of Faith.

6. True Faith is a Power of God, a Spirit with God; it worketh in God, and with God.

7. It is free, and not bound to any Article, but only to true Love, from whence it fetcheth the power of its life and strength; and the opinions of men are of no consequence.

8. For as God is free from all inclination, he doth what he pleaseth, and is not accountable for it; so true Faith also is free in Gods Spirit, It hath but one Inclination, viz. unto the Love and Mercy of God, to cast its will into the Will of God; and it goeth forth out of the starry (sydereal) and elemental Reason.

9. It doth not seek it self in fleshly Reason, but in Gods Love; and if it doth so, it findeth it self, and then it findeth it self in God, and worketh with God, not according to Reason, what the pleasure to have; but in God, what the Spirit of God willeth.

10. For Faith esteemeth not the earthly life, that so it may live in God, and the Spirit of God be in it, the will and the deed; It submitteeth in all humility unto Gods Will, and sinketh down with Reason into Death, but springeth up with Gods Spirit in the Life of God. It is as if it were not, and yet it is in God in All.

11. It is a Crown and Ornament of the Deity, a Wonder in the divine *Magia*; It maketh something where there is nothing, and taketh something where nothing is made; It worketh, and no body seeth its Being.

12. It exalteth it self, and yet hath no need of any ascending; it is of a mighty Power, and yet it is

is the lowliest Humility; It hath all, and yet comprehendeth no more then Meekness: thus it is free from all Malice.

13. And it hath no Law, for the fury of Nature toucheth it not; it holdeth or subsisteth in Eternity, because it is not comprehended in any ground; it is not shut up in any thing.

14. Even as the Abyss of Eternity is free, and resteth no where but only in it self, where there is an eternal Meekness; even so doth true Faith in the Abyss.

15. It is in it self a Being (the Being,) it liveth, but seeketh not its life, but it seeketh the life of the eternal still Rest; it goeth out of the spirit of its life, and possesseth it self.

16. Thus is it free from Torment, and dwelleth in the eternal Freedom of God.

17. It is with the eternal Freedom of God as a nothing, and yet it is in all; all comes well to pass to it, what God and Eternity hath in his power; It is comprehended of nothing, and yet it is a fair habitation in the great Power of God.

18. It is a Being, yet is it not comprehended of any Being; it is a companion and friend to the divine Virgin of Gods Wisdom; in it stands the great Wonders of God, and yet it is free of all.

19. Even as the light is free from the fire, and yet is continually begotten of the fire, and yet it can neither touch nor move the quality of the fire; so in like manner we give you to understand, that Faith is begotten out of the Spirit of Life, as out of an ever-burning fire, and shineth in that fire, and filleth the fire of life, and yet is never comprehended.

20. But if it be comprehended, then it self is entered into Reason, as into a prison, and is no more in the Freedom of God (Gods Freedom,) but it is entered into (pain) torment.

21. It tormenteth it self, whereas it might be at liberty: it worketh in Reason, the Wonders in the Fire of Nature; and in the Freedom, it worketh the Wonders of God.

The Second Chapter.

1. **N**OW seeing Faith is thus, viz. one Spirit with God, we are then to consider its Original; For we cannot say it is a Form or Image of Reason, but it is the Image of God, it is Gods Similitude and eternal Form.

2. And yet during the time of this life, it may break it self, or be changed into an Anguish quality.

3. For it is in its own Being in the Original meerly a naked Will, and the same Will is a Seed, which the spirit of the Fire (the Soul) must sow into the Freedom of God.

4. Then there groweth a seed out of that Tree, upon which the Soul feedeth, and mitigateth her fire-life, that she becomes powerful, and giveth strength to the root of this Tree, whereby the Tree groweth in the Spirit of God, and springeth up in Gods Paradise.

5. And though it be so, that in this we might be
dumb

dumb and ignorant, for Reason would fain comprehend and know all, therefore we will hold it forth clearly to the light, why Faith and Doubt are one by another, and are as it were chained together, so that there is a vehement strife in man all his time so long, as he is a guest in the cottage of this earthly life.

6. Unless he sink so much in himself, that he can bring the Fire of Life into the Freedom of God ; Then he is as it were dead in Reasons-life (or in the life of Reason,) and if he liveth, he liveth to God.

7. Which indeed is a most precious dear life in a man, and is seldom or rarely found in any, for it is like unto the first Image which God did create.

8. And although the mortal part sticketh unto him, yet it is as it were dead, just as if a dead image stuck unto him which belongs unto the corruption (breaking) in which the true man doth not live.

9. For the true Life standeth turned, and is in another World in another Principle, and liveth in another quality (or source.)

10. Therefore understand us now in this way ; You see, and know the original of mans life, how the same existeth in the Mothers womb, and you see also wherein it doth qualifie and moveth, as chiefly in four forms, *viz.* in Fire, Ayr, Water, and Earth.

11. And though it standeth therein thus, yet is it no more in it then an animal life, for he receives his Reason from the Stars ; and it is found, that the Sun and the Stars make a Tincture in the four Elements, from whence comes Reason and qualification, lust and unlustiness, or indisposedness.

12. And

12. And is yet far from the true humane life; for this Reason seeketh no further, but herself in her Wonders.

13. Yet in man it is a desire, and a great longing after a higher, better and eternal life, in which there is no such quality.

14. Though Reason doth neither comprehend nor see it, yet there lieth a Mystery in Reason, which tasteth and knoweth from whence existeth the languor or gnawing.

15. Whereby we know that the same Mystery was implanted, also in or at the first Creation, and is mans propriety; and we find it thus, that it standeth in a desire or longing, as in a Magical groaning.

16. Moreover we find, that we are in a strange lodging, with the same Mystery; that the same Mystery doth not stand in the spirit of this world, for it comprehends it not, neither does it find it.

17. Here we know the heavy Fall of *Adam*; for we find that Mystery in the will of the mind, that it is a hidden Spring (or Fountain,) which openeth it self in another Principle.

18. We understand also, how that Mystery standeth hidden in the Anguish-quality, and openeth it self through the anguish of the Will.

19. And then, thirdly, we find, how the same *Mysterium* is held imprisoned by the Spirit of this World.

20. And how the Reason of the external life hath power to enter into it, and to corrupt it, whereby that Mystery cannot come into the light, because it doth hide it, that the Genetrix may not bring forth her fruit, and so lies hid as a Mystery.

21. And

21. And if the Body dyeth, then the will hath not another which might reveal the Mystery, therefore the Spirit of the Fire, or of the Soul, abideth in darkness, and the Mystery stands hid in him eternally as in a Mystery.

22. Thus we know the Myserie to be Gods Kingdom, which stands hid in the Soul, which gives a Lust and Desire to the Soul that it imagineth into that Mystery.

23. Where she is magically impregnated in the same Mystery, from whence ariseth a Will unto her to go out of the life of the Fire into Gods Mystery.

24. And if it so come to pass, that she lifteth up the Will, and casteth the same into the Mystery, then is the Will impregnated with the Mystery.

25. For the Will is longing, and getteth the body of the Mystery, as the Being of the Mystery, which is Gods Being, which is incomprehensible unto Nature; Thus the Will of God doth attract the similitude or image.

26. Now if the Will be begotten out of the Souls fire, then it standeth also with its Root in the Soul, and there is no Division betwixt the Will and the Soul, but the Will becomes a Spirit with God, and becomes the Garment of the Soul, so that the Soul is hid in the Will in God.

27. And although she dwells in the Body, yet is she encompassed with her Will, and is hid in God; and thus is she in the Will (which is the true earnest Faith) a Child of God, and dwells in another world.

28. This is not to be taken for an Historical Will, where Reason knoweth, that there is a desire

after God in her, but keeps that Desire imprisoned, in wickedness, that the Will cannot go out of the Soul, and enter into Life, or Gods Mystery, but causeth opinions, and setteth the Will into a Fancy.

29. Where the Will is not able to reach the Mystery of God, and thus abideth in the Fancy, or quite hid in the Soul, so to be judged at a future time, where Reason holdeth the Will imprisoned in the Flesh, groaning in the syderial *Magia*, and still saith, To morrow shalt thou go forth and seek the Mystery of God.

30. There is truly no self-power of finding, he that thinketh so is deceived: neither is there any liberty in any Fancy where the Will might enter and see God, that Reason durst imagine to make or to do any thing, and so to please God thereby.

31. For there is not any way which is more direct then to go with the Will out of Reason, and not to seek it self, but Gods Love, and to cast himself wholly into Gods Will, and to let alone all what Reason can object.

32. And though they were great sins and crimes committed into which the Body was entered, only pass them over with the Will, and esteem Gods Love more highly then the filth of sins.

33. For God does not accept of sins, but he regardeth and accepteth the obedient Erce-will, he suffers not sin to come unto him.

34. But an humble Will, which goes out from the house of sin, and refuseth sins, and sinketh himself beyond Reason into his Love as an obedient humble Child, that he receiveth, because it is pure.

35. But whilest it stands in the Fancy, then is it encom-

encompassed with the Fancy, and is not free.

36. Now as God is free in himself from Malice, so must the Will also be free, then is it Gods Similitude, Image and Property ; for that which cometh unto him into his Freedom, he will not turn it out, as Christ teacheth us.

The Third Chapter.

1. **U**nderstand us now further in the way ; We know, and the holy Scripture also speaketh of it, and it is discernable also as well in the light of Nature as in all other Beings, That all things descend from the eternal Being, Good and Bad, Love and Anger, Life and Death, Joy and Misery.

2. Now we cannot say for all that therefore that the evil and death cometh from God, for in God there is no evil nor death, and in all Eternity there comes no evil to him.

3. But the Fury descends out of the Fire of Nature, where Life standeth as in a *Magia*, where the one form desireth and exciteth the other, from whence arise the effences of Plurality ; out of which are born the Wonders in which Eternity reveals her self in similitudes.

4. And yet we must needs say, that there is a desire in Gods Will, which causeth the *Magia*, out of which existeth Multiplicity.

5. And yet this Multiplicity is not the Will of God it self (which is free from all Being ;) But in

the groaning of the Will, Nature begetteth her self with all the Forms; so then, every thing existeth out of the Desire, as out of the eternal *Magia*.

6. And we must further know, that whatsoever getteth Life (which imagineth into Longing, and setteth his Will into Nature) is the Child of Nature, and a Life with Nature.

7. But whatsoever goeth out of Natures longing (groaning) into the free Will of God, the same is received and owned by the free Will, and is a Spirit in God.

8. And though it be of Nature, as Nature from Eternity still begetteth her self in Gods will, yet is his Life-spirit without Nature in the Free will; and thus the Wonders stand in God revealed, and yet are not in God himself.

9. And if the spirit of the will of the Soul goeth out of the Reason of Nature into the free will of God, then that spirit of the Will is the Child of God, and the Spirit of Nature is Gods Wonder, and the creature standeth turned into her self, as God himself.

10. For the sydereall or rational Spirit seeketh in his *Magia* in himself in his Center the Wonders of Eternity, to which end God hath created the Soul in the Body of the external Nature, though they be comprehended only in the internal.

11. And the spirit of the Will goeth into the Freedom of God, where the holy Spirit leads him into the divine free Mystery; so that the Deity standeth revealed in the spirit of the Will, and in the rational Spirit standeth the *Magia* of Nature revealed with her Wonders.

12. Now if the Soul be the Center, where the true spirit of the Will goeth out toward the Freedom of God into the Freedom of God, as into the Divine, then hath she the sydereall Spirit bound up.

13. And if she tameth him, that he do not work wickedness, she may bring the sydereall Wonders, which in the Elemental Mirror are made into a Substance, before the Majesty of God, into the free will of God; so that the Wonders appear in the Divine Freedom, as a Similitude of the Will of God.

14. Yet not to be understood (thus) as if the Freedom of God doth mingle with the Wonders of Nature, and with the Similitude to be one; No, God abideth free eternally.

15. He dwelleth in the Wonders, as the Soul doth in the Body; as little as the Body comprehendeth the Soul, or the Fire the Light, even as little comprehendeth Nature the Deity.

16. And yet is one Being, and is separated into two Beings from Eternity, even as the Fire and the Light.

17. Where we understand by the Fire the life of Nature, and by the Light the Mystery, the Spirit of Life without qualm or pain, though the Fire be also a Mystery.

18. Thus, understand us, is Mans condition; The Soul is the fire of the true humane life, which God breathed forth out of the eternal Nature in *Adam*, with his Spirit, as out of the Center of God.

19. And the Spirit which was born out of the

Souls fire, formeth Gods Spirit into his Image ; he hath the Divine Mystery out of which the Will towards Gods Love is begotten, from whence existeth the Divine *Magia* or Longing, that the spirit of the will is desirous of God.

20. Now if he doth elevate himself (that is, goeth out of the hidden Mystery into the Freedom of God) there is he a twig or branch in Gods Kingdom, sprung up out of Gods Mystery, and worketh into Gods Will, and revealeth still the Wonders in Gods Kingdom.

21. Not so as if any new thing were begotten in God which had not been from Eternity, which hath neither ground nor end.

22. Only in the Souls spirit, the eternal infinite Mystery is revealed in its self, to Gods honour, and wondrous Deed, and to his own, namely, to the creatures own or self eternal joy.

23. Now, whereas the earthly corrupted Longing mingleth it self with the Astral quality, and the Soul at the heavy Fall of *Adam* hath imagined with her Will into the Astral Longing, as also into the earthly, and hath brought into her self the strange *Magia*, then the Will was begotten, and the divine Image was destroyed.

24. And the heavenly divine Image of Man became earthly ; so that the true Will standeth turned upside downward, as into the spirit of this world, as into the Reason, which is born out of the stars.

25. Now, the true Image of God (which was thus destroyed, and is become earthly) hath need to be new born again.

26. And

26. And there had not been found any Remedy to help this Image, if the Word out of Gods Center (as Gods own Life) had not assumed Humanity, and had not the poor soul, whose Image was now corrupted, been new born again in him: Here the true Image was restored again, else she had been bereaved eternally of the Freedom and Majesty of God.

27. Seeing all souls are descended from one, therefore are they all born out of one corrupted Root; and the new regenerated Life is returned again into the soul of Christ, therefore is it required of us to cast all our wills into Christs Regeneration.

28. For in Christ are we born again in God with our souls, and in Christ have we gotten again the Image.

29. For our Mystery in the Soul stood meerly in the *Magia* of Nature, which in her Center is a fire, and the Image was turned out of Gods Freedom into the outer *Magia*, as into the external principle (of this world.)

30. Now if that breaketh in the Being, then the poor corrupted Image of the Soul standeth meerly as a lost Child, where in her own Center she can stir up nothing but the furious fiery quality, for she is gone out of Gods Word into a corruptible Mirror, as into the Spirit of this world, which hath a beginning and an end.

31. Therefore the body of the soul is become wholly earthly, and is fallen home into corruptibleness and death.

32. Therefore it is requisite for us (because God hath

hath graciously turned his Love to us, and hath turned our souls again in him) in Christ, into the Freedom, and made the divine Myſtery in the Image moving; ſo that the Image can dwell again in God (as in the Wonders of Paradife) that we break off our will from the external Centre, as from the corruptible life, and bring it into the free will of God.

33. And hereunto belongeth not an historical knowledg for one to ſay, *I beleeeve*, that is, I know it, or I deſire it, and yet abideth with the will in the external principle, as ſtanding in the outward infection.

34. No, it is ſaid, *You muſt be new born through water and the holy Spirit, elſe you cannot ſee the Kingdom of God.*

35. An earneſtneſs is required here, the will of Reason muſt be broken, there muſt be a living motion of the will, which breaketh through Reason, and fighteth againſt Reason.

36. And though it be not eaſie for the ſoul to do it (being mightily corrupted,) yet is there no better Remedy for her, then to make her ſelf Dead in her Reason and ſenſes, and ſo to unite meerly with Gods Mercy, and yeild her ſelf unto it, that no more room be left; for Reason muſt be compelled.

37. And if the Will thus beateth down Reason, then is ſhe as it were dead though ſhe be alive, and ſhe becomes ſervant to the true Will, or elſe ſhe will be Maſter without him.

38. For Gods Will muſt be the Maſter over Reason, if ſo be that Reason ſhall do ſome things that are good and ſtand before God.

39. For

39. For nothing subsisteth before God, unless it be born in Gods will.

40. But if the will turneth into good, then the spirit of the will becomes to be Gods Child.

41. And the Wonders also stand before God, which are made by Reasons spirit, for they are made in the Will of God, and are transplanted from the beginning unto the Eternity.

42. And although we cannot say, that our works are to last for ever, yet their shadow or image abideth, and yet they abide really in the Being, but in the Mystery, as in the Divine *Magia* before Gods Wisdom.

43. Wherein only the external Principle breaketh, as the external Government in the four Elements.

44. And those four are set again into one, where all the Colours and Forms of the four Elements are known, with whatsoever is born therein.

45. Therefore hath God appointed in Nature a final day of separation, where all must be approved through fire, what is born in Gods Will or no, that each principle must make harvest of its own.

46. And there is many a one will leave much of his works in the fire, because they are not born in Gods Will, for into God no unclean thing entereth.

47. But whatsoever is born out of another *Magia* is impure, the Earth is an example unto us of that which is corrupted.

48. Do you ask why? The Devil sat with his Legions in the place of this Worlds Creation, where indeed he was created an Angel in the *Sulphur*, or

in the Center of Nature, out of which afterwards the Earth was created, he hath excited the Fury in Nature.

49. So that the Earth hath an evil, impure sickness, although she be inclosed in death, and reserved for putrefaction.

50. Where she must be approved in the eternal Fire, and return unto that which she was before the Creation, as to the eternal *Magia* of the eternal Nature.

The Fourth Chapter.

1. **S**Eeing all is inclosed in Gods Will, which is born out of Nature, and we understand it thus, that nothing can enter into Gods Will unless it be first made or born in Gods Will.

2. Therefore we understand plainly, that it is requisite for us, that we submit our selves wholly with our Reason and senses unto the Will of God; and so work with our hands in the world to provide food for the belly, but not to set our will unto it, as to esteem any earthly thing for our Treasure.

3. For where our will and heart is, there is our treasure also: if our will be in Gods Will, then have we the great Mystery of God, out of which is born this world, as a similitude of it; and thus we have it both as the eternal and the corruptible also, and something more; we bring the wonders of our works into the eternal Mystery, for they depend
from

from the spirit of the will.

4. But if we turn away our will from the eternal into the earthly Mystery, and esteem Money to be our Treasure, and the beauty of the body for our splendor, Honour and power for our best Jewels, then is our will captivated in it, and depends only upon the Mirror, and attains not unto Gods Freedom.

5. For the Mirror as the external Kingdom must be approved through Fire, and the Fury must be separated from the pure, where the Fury will be an external Burning.

6. Now if Reason bringeth the animated mind with the spirit of the will of the Soul (in which stands Gods Image, and the true Man) into the external Mirror, as into an hypocritical Infection, needs must the Image and true Man be captivated thereby, and (with the external *Magia*, as with its disease) be infected.

7. Where the Image putteth on the external Entity, not only as a garment, but it is an infection, and a total mixture.

8. Though the animated Fire doth not mix with the external Kingdom, yet the Souls spirit of the will mingleth, which is Magical, and the Image of God is destroyed, and transmuted into an earthly, where the Souls fiery life abideth crude, and hath an earthly Image in the will of the spirit.

9. Now if the Body breaketh and dyeth, then the Soul holdeth her Image as her spirit of the will is now, that is, as he departed from the body's image, for at the dying there is a dividing; Then there appeareth the Image with and in such things

which she hath taken in, wherewith she was infected; the same quality she hath in her.

10. What she hath loved here, the same hath been her treasure, into which the will of the spirit is entered, and after the same shapeth her self also the animated Image.

11. If one hath turned his mind and heart into pride in his life time, then the same quality springeth up continually in the Soules fire in the Image, and goeth beyond Love and Meekness, as beyond Gods Freedom, and cannot comprehend nor possess Gods Freedom.

12. But springeth up thus in it self in that anguish quality, and still shapeth the will of the spirit after earthly things, wherein his will is entred, and so glittereth with it in the Soules fire, and still riseth in pride, and will go beyond Gods Meekness in the Fire.

13. For he cannot draw or make any other will, because he cannot go into Gods Freedom into the holy Mystery (where he might make another will,) he lives meerly in himself.

14. He hath nothing, neither may he reach unto any thing, but only unto that which he had comprehended in him in his external life (or whilest he lived in the world.)

15. And so it fareth with a covetous person, he hath in his will and image the magical greedy disease, and coveteth much continually, and formeth that in his will of the spirit, which he dealt withall in the life of his body.

16. But because that hath left him, and his being is no more earthly, yet he carryeth the earthly will, which

which tormenteth and plagueth himself with it, for he cannot reach any other.

17. And much worse it goes with falshood, against which the poor cryeth and curseth him by reason of his oppression.

18. For all that is wrought in wickedness, which he hath caused, followeth after him, for it hath been wrought in the mystery of wrath; then the corrupted soul after the body's dying falls into it.

19. There she must be bathed in those abominations, that if it were possible to unite with the will in Gods Love, yet the same abominations and wickedness keepeth him back, for they bring him to an eternal Despair.

20. Where at last the Soul presumeth, and renounceth God, and desireth only to ascend in the same abominations, and to live so.

21. And that is her joy to calumniate or blaspheme God and his Saints, and exalteth himself in the Abominations above God and the Kingdom of Heaven, and yet comprehendeth none of them.

22. Thus we give you to consider, what Will and Confidence is, namely, that it is the Master and Guide, which bringeth mans Image both into Gods Love, and also into Gods Wrath.

23. For in the Will is begotten the right true Faith, wherein subsisteth the noble Image of God: For in Faith we are born again through Christ in God, and obtain again the noble Image which *Adam* had lost, and Christ hath brought it again with Gods Life into the Humanity.

24. Also a false Will destroyeth the Image, because the Will is the Root of the Image, for he
C 3 attracteth

attracteth the Mystery of God.

25. And the spirit of that Mystery openeth that fair Image, and putteth on it the Divine Mystery, viz. Gods Entity, understand Christs heavenly Body, who was born out of God in the dear and beautiful Virgin of his Wisdom, which filleth Heaven.

26. Now if our mind and will is set into the same, and the will desireth it, then is the Will magical, and entereth into it; and if he be hungry, then he may feed on Gods Bread.

27. Now groweth up in him the new Body, which is the pleasant or gracious Tree of Christian Faith, for every body loveth himself.

28. Now if the Soul getteth a body out of God which is so sweet and gracious, needs must she love him, being given unto him for a propriety, in whom she dwelleth and liveth, and from whose power she eateth and strengtheneth her self.

29. Therefore let no man deceive himself, and continue in his falshood and unrighteousness, and comfort himself with an historical belief (or faith,) when he thinketh, and saith with himself, Is not God gracious? will he not forgive me? I will gather a Treasure, and enjoy the same, make use of it, and leave to my Children great Riches and Honor; I will repent at one time or other: This is a meer deceit.

30. Thou gatherest in falshood, and drawest into thy self unrighteousness; and when it is done in the best manner, yet it is but earthly, and thou hast sunk thy heart and will into an earthy vessel, and clotheth thy noble Image with it, and so hast wholly infected it.

31. Besides

31. Besides, thou leavest to thy children only Pride for an Inheritance; that they only fix (set) into it the spirit of their will:

32. And putteth on the worst thing upon thee, and thy children, when thou thinkest to do good unto them.

33. True, external life must have sustenance, and he doth foolishly who giveth his goods to a wicked man.

34. But he doth more foolishly, who turneth with his goods unto wickedness, hanging his heart thereon, and holdeth in higher estimation temporal and corruptible pleasures, then the eternal incorruptible Good, which is infinite.

35. But he is blessed, which helpeth the poor; for they wish all happiness unto him, and pray to God to bless him in his body and soul.

36. Thus their wishes and praying go to the Giver into the Mystery, and embraceth him, and followeth after him, as a good work born in God; for that treasure he taketh along with him, and not the earthly.

37. For when the Body dyeth, then the Image goeth into the Mystery, that is, she is revealed into the Mysteries of God.

38. For in the time of the earthly Life the external principle hath been a cover for it, which falleth away when the body dyeth; then appeareth the Divine Mystery in the Image, and therein also all good works and deeds which were born in Love in Gods Will.

39. The wishes and prayers of all Gods Children stand in the Mystery, and makes a propriety with

with the Image: For the children of the poor, if he hath helped them in their miseries and afflictions, have sent their will in their prayers into Gods Mystery, and so united thereby with their Deliverer and Comforter, and gave to him that likeness in the Divine Mystery.

40. And if that Benefactor cometh into the Mystery, that the earthly life falleth away, then all things are revealed, and each doth stick to his own, whither the Will hath appointed it.

41. And all this is reserved unto Gods Judgment of the holy Spirit in the Mystery, where every one shall reap that, what he hath sowed here into his Acre.

42. Where all shall spring up, grow and bring blossoms in a heavenly new Earth, in which man in his divine Image shall put on the body of the perfect Mystery upon his divine Image, and will see, standing before him, namely before his bodily Image, his Righteousness, why he is so fair.

43. He will know the Causes thereof, and rejoyce therein eternally, and comprehend his Hymn therein unto Gods Honor and wondrous Deed.

44. On the other side, the multitude of the wicked will have heaped on them Ignominy, avarice, pride, wickedness, and the curse of the oppressed gathered in the Mystery of Wrath, which will follow after them, and shall know the causes of their torment, and therefore will be an eternal enemy of God, and of his Children.

The Fifth Chapter.

1. **A**ll this the multitude of the wicked cannot comprehend; the reason of it is, there is no will in them thereunto, or to desire to comprehend it.

2. For the earthly Being hath captivated them, that they cannot draw any will unto Gods Mystery; they are to God as dead men, there is no breath in them of the Divine Life; neither have they any mind to it, they are lockt up (bolted) in Gods Wrath (Mystery) that they cannot do it.

3. Not that God hath done so to them, but they are entred thereinto with the spirit of the Will, and sunk themselves therein, therefore they run like mad men.

4. And whereas the noble Jewel standeth hid in them in the noble Center in the divine Principle, and could very well go out from their earthly Being and wickedness with theirs into Gods Will.

5. Yet they wilfully suffer themselves to be held by the Fury, for the proud self-honored Life pleaseth them too well, and that doth hold them.

6. But after this Life there is no more remedy; if the Souls fire be naked and crude, it cannot be quenched with any thing, but only with Gods Meekness, with the Water of eternal Life in Gods Mystery, and that they cannot reach unto; there is afterward a great Cleft or Gulf betwixt them,

viz. a whole Principle.

7. But in this time of Life, as long as the Soul swimmeth in the Blood, and burneth, it may be very well, for the Spirit of God moveth on the wings of the Wind; God is become Man.

8. The Spirit of God goeth with the Will into the Soul, he desireth the Soul, she needs only to open the door, for he goeth willingly unto it, and revealeth or openeth the noble Corn (or seed) unto the Tree of Christian Faith.

9. But this is the most smarting thing which is to man most bitter, he must break off his spirit of his Will from the earthly Being, he must bring forth the spirit of his Will out of the earthly Treasure, as out of Pride, Covetousness, and Envy, as also out of Wrath and Falshood, toward the Spirit of God.

10. His mouth must not play the hypocrite, nor his heart nor will must not persevere in the earthly Mystery; there must be an earnestness from the bottom of the heart and soul.

11. The Will must turn into the divine Mystery, *viz.* into Gods Love, that the Spirit of God may have place in him to blow on the divine Spark, else there is no Remedy, no flattering or dissembling availeth.

12. And if a man learned all the Scripture by heart, and did sit all the days of his life in the Church, and yet continued in the Image of the Soul an earthly beastly Man, who endeavoreth meerly after falshood in his heart, his Dissembling helpeth him nothing.

13. A Preacher who handleth the Mystery of God

God in the outward, but hath not Gods Image in the Inward, but striveth only after honour and covetousness, he is as near unto the Devil as the meanest, he is a meer Juglar with Gods Mysteries, he is a hypocrite, no efficacy is in him.

14. Himself hath not the Mystery of God, how should he give it unto others? he is a false Pastor, and a Wolf to the sheep.

15. For every one that beareth Gods Mystery, that is, he that hath roused it in himself, and yielded himself unto it, Gods Spirit does drive him, he is Gods Priest, for he teacheth out of God; none can teach truly, unless he teach out of Gods Mystery.

16. But how shall he teach who is without the Mystery? doth he not teach by Art and earthly Reason? what is that unto Gods Mystery?

17. Though Reason be a noble Being, yet she is blind without Gods Spirit, for Christ saith, *without me you can do nothing*.

18. Those that are driven by Gods Spirit are Gods Children: He that entereth any way else into the sheepfold, then through Christs Spirit, he is a Thief and a Murderer, and comes only to rob and steal, and seeketh his own profit; he is not a Pastor of the sheep, but a Devourer like a Wolf.

19. Thus are we to conceive of the Tree of Christian Faith, it must be living, and not a dead history or knowledge; The Word of Life must be new born in the Image, that the Soul may bear Gods Image, without it she is not Gods Child.

20. No flattering nor delaying of Repentance upon hopes or fleshly things; As long as one beareth the earthly Image on the Soul, he is without Gods Mystery.

21. Neither needst thou to think I will turn one time or another, but I will first gather enough, that I may not want, that afterwards the earthly business may not lie in the way.

22. No, this is a trick of the Devil; but through persecution, crosses and affliction, through ignominy and contempt, we must enter into Gods Kingdom.

23. For the Devil leadeth his Government in the earthly Image, and he mocketh Gods Children in his proud Seat, when they will run away from him; thus the multitude of the wicked serveth the Devil, and helpeth him to drive his work.

24. A man that intendeth to come to God, must not regard this; he must think that he is in a strange Country among Murtherers, and is a Pilgrim, which travellet to his true home, he falleth amongst Murtherers which torment and rob him.

25. And if he bring but so much away that he preserveth his noble Image, he hath Goods enough, for he getteth the heavenly Mystery for it, in which lieth all, out of which the World is only a Mirror (of it.)

26. And he is a very Fool that changeth the Reflex of a Mirror (or Looking-glass) for a substantial Being; for when the Looking-glass breaketh, he that loved it, is bereaved of it.

27. He is like unto one which buildeth a house on the sand near a great water, where the water carryeth away his house; so is it with the earthly hope.

28. O son of Man, thou noble Creature, live not under Reasons power, else it will cost thee loss of

an eternal Kingdom; seek thy self, and find thy self, but not in the earthly Kingdom.

29. How well is it with him that findeth himself in Gods Kingdom, that putteth on the heavenly and divine Mystery, and entereth into it.

30. All the worlds ornaments are no more but dirt in respect of the heavenly, and they are not worthy that a man should set his love into them.

31. And though it be so, it must be brought into the Wonders, to which God hath created it alio; that man (understand the external man) must reveal the Wonders of the external Nature, as in the external Mystery, both from within the Earth and above the Earth.

32. All what the Stars are able to do, and what the Earth containeth, Man is to bring into wondrous Forms and Beings, after the external Figure, (which in Gods Wisdom hath been foreseen before the times of the World.)

33. But he ought not to set his will on them, and hold them for his treasure, but he may use them to his joy and ornament; but with the inner man he is to work in Gods Mystery, then the Spirit of God will help him to seek, and to find the outward things.

34. Seeing we are thus corrupted by that heavy Fall, that our mind is turned out of the heavenly Mystery into the earthly, as in a Mirror, that we are become as it were half dead; therefore it is most necessary for us, that we go out from the earthly splendor with our mind and will, and seek our selves first, before we seek the earthly ornament, that we learn first to know where we are at home, and do not

make our mind earthly (or be earthly minded.)

35. For man though he standeth in Gods Image, is in a threefold Life; but if he loseth Gods Image, then is he only in a twofold Life.

36. The first Life is the Soules Life, and existeth in the Fire of the external Nature, and standeth chiefly in seven Forms, all after the spirit of Nature, as in our second and third Book hath been demonstrated at large.

37. And the second Life standeth in the Image, which is begotten out of the Fountain of the eternal Nature, as out of the Soules fire, which Image standeth in the Light in the second Life, and hath his living spirit, as you may judg of it by the Fire and Lightening.

38. For the quality of Fire is not the quality of the Light, and yet the Light ariseth out of the Fire, for by the quality of the Light is understood the meek, pure, and pleasing, or gracious spirit, and the causes of it are in the quality of the Fire.

39. For you see how Ayr cometh out of the Fire, which is the Spirit: and the Ayr also is understood in four Forms; as a dry one, after the fury of the Fire; and a wet one, as water by the sharp drawing; Thirdly, a meek one, as from the Light; and fourthly, an elevated one, from the furious Crake of Fire.

40. Whereby we understand, that the Light is the Master in all the Forms, for it containeth Meekness, and is a Life which is begotten by furious Death, as by an Anguish quality in the sinking as another Principle, which consisteth (subsisteth) in the Fire without feeling, yet it hath its feeling as the pleasant taste.

41. Where

41. Whereby we understand, that the Water is begotten through Death by the sinking through the anguish of the Fire; and we understand further, how it is no death at all, and for all that it is a death.

42. But the Light maketh it spring up, that there is a Life in it, which Life standeth in the power of the Light, where Life springeth up out of Death.

43. And we understand the Entity as the Palpability; for the Water in it self is dead, but the fiery Life, and the power of the Light, is its life.

44. Thus is the *Ens* esteemed as dead, in which Life is a proper thing, and possesseth it self in it self.

45. Where the death of the *Ens* must afford a body into it, as in our third Book is demonstrated; where we understand also two Forms in the Life of Light, and in the Water of Death, and after the Anguish the third in the Fire.

46. As first, in the Anguish of Mortifying in the fury of Fire we understand a furious Water, by reason of the first four Qualities unto Nature, as Sharp, Bitter, Anguish, and Fire, is like unto poyson, and it is a poyson also, a hellish Entity in the Fury after the Original of the Principle into which the Wrath of God springeth.

47. And secondly, we understand the second Water in the Lights-crack, when the Quality sinketh through the Mortifying, and becomes in Death as a Nothing: For in the Nothing is the eternal Freedom, being the eternal Abyss of Eternity, attained unto.

48. Now if the incomprehensible Light sinking in

in it self giveth a glimpse into the Eternity, and continually replenisheth the sinking, then in the Light springeth up the power of the Light, that is, a Life out of Death which is sunk.

49. For the Fury of the Fire abideth in the furious Quality of the fiery Water, and doth not go along into Death; neither can it be, for the fierceness is the sharp omnipotent Life, which cannot dye, and that cannot reach unto the eternal Freedom, for it is called, and abideth in Eternity, the Life of Nature.

50. And though that in the Life of the Light there is found also a Life of Nature, yet is it neither painful nor hellish, as that in the Original of Nature, after which God calleth himself *a zealous angry God*.

51. For in the quality of Light comes the Water abroad, which through Death is sunk into Liberty, a quality and water of the eternal Life of Joy, in which Meekness and Love springeth eternally.

52. Where it is no more a sinking, but a springing up, which is called Paradise.

53. And the Moving out of the Waters Spring is called Element, that is, pure Element, in the Angelical World.

54. And the Cause of the Fire in the Light is the eternal Firmament, in which is revealed the eternal Knowledg in Gods Wisdom, a similitude whereof we have in the outer Firmament and Stars.

55. Thus we understand two Worlds one in another, where the one doth not comprehend the other; as, one in the fury of the fiery Nature in the Water of Poyson and Anguish quality, in which the Devil does dwell.

56. And

56. And then also one in the Light, where the Water of Light out of the Anguish is sunk into the eternal Freedom, which the poyson Water may neither comprehend nor reach.

57. And yet is not divided but only through Death, where it doth separate it self in two Principles, and is divided in two Lives, as the one in Wrath, and the other in Love, which Life is known to be the true Life of God.

58. And herein standeth the Ground, that as we went forth with *Adam* out of this Life into an external Life, for whose sake God also became Man, which was to bring us again through this Death, and out of the furious Quality out of the Anguish of the Fire of Life through Death into the Light and Life of Love.

59. Where indeed the door of Death was lockt in the Fury in the humane Soul, where the Soul stood in the Anguish quality in the inner Nature in the Fire of Poyson, as in the Water of Anguish.

60. There the Prince Christ broke the lock of Death, and is sprung up again with his humane Soul through Death in the Light of God; and now its Life leadeth Death captive, and Death is become an Ignominy.

61. For by this Closure *Lucifer* intended to become a Lord and an omnipotent Prince.

62. But when the Closure was broken, then the Power of the Deity in the Light destroyed his Kingdom, there he became an imprisoned Servant; for Gods Light and the Water of Meekness is its Death, for Wrath is killed thereby.

63. Thus went Love and Light into Wrath,
E with

with the Paradifical Element, and also the Waters of eternal Life, and Gods Wrath was quenched.

64. And continueth only in it self an anguishing furious quality, when its body is a Poyson, a quality of a poysoned water.

65. And is turned out of Gods Fire into the Matrix of eternal Nature, as into the austere Sharpness, which begetteth eternal Darkness, wherein the the Devil leadeth the severe Government in the anguishing *Mercury*, and is as one that is put to shame, or that is expelled.

66. Who at the Original was a Prince, but goeth now only for an Executioner, a graceless Servant, who remains in the Fury of God like a Hangman, which doth execution upon evil doers, being commanded by his Superiors, further he hath no power.

67. Though he be a Deceiver, and catcheth after many to increase his Kingdom, that so he might be numerous, and not be ashamed in a few.

68. He is like a Whore, having many of her condition, she excuseth the matter that she is not (alone) a Whore, she is as others are; so he covereth after a numerous multitude, thereby to mock God.

69. For he still blameth God for his Fall, as if his Fury had thus drawn him, and precipitated him into such a will into Pride, that he could not subsist.

70. He supposeth that he can draw many unto him to increase his Kingdom, that he gets a great many which will do like himself, and curse God, and justifie themselves; that this is his strength and pleasure in his dark sharp Anguish, when he still
rouzeth

rouzeth the Fire up unto himself, and goeth above the Thrones, so he still counteth himself a Prince and King.

71. Though he be evil, yet he is a Prince in his Legions in the Wrath in his creatures; but with the Wrath (without his creatures) he hath no power, whereby he remaineth an impotent Prisoner.

72. Thus understand the humane Life in two Forms; the one after the Fire of Nature, and the other after the Fire of Light, which burneth in Love, in which the noble Image of God appeareth.

73. And we understand herein that the will of Man must enter into Gods Will, and then he entereth into Christs Death, with Christs Soul, through Death into the eternal Freedom of God, into the Life of Light, and there is he with Christ in God.

74. And the third Form of Life is the external created Life out of this World, as out of the Sun, Stars and Elements.

75. Which the Spirit of God breathed into Adams nostrils, with the spirit of the Macrocosm, where he became also an external Soul, which moveth in Blood and Water, and burneth in the outward kindled Fire, as in a Warmth.

76. That same external Life should not reach into the Image in the inner Life, neither should the Image let it come into the inner Light, which appeareth through Death, and springeth up with his Power in the eternal Freedom; for the external Life is only a similitude of the inner Life.

77. The inner Spirit was only to reveal in the external Mirror the eternal Wonders, which were

seen in Gods Wisdom in the Abyss in the divine *Magia*, and bring it to a formal Mirror, as to a wonderful Game to the honour of God, and to the joy of the inner Man born out of God.

78. But his will should not have gone thereinto, to draw the external Wonders into the Image, as we now know in our misery, how man draweth an earthly treasure into the mind, and imagineth, and thus destroyeth the pure Image of God in the second Principle.

79. For the spirit of his will goeth into the earthly Being, but bringeth his Love, in which the Image standeth, into the earthly Being, as into an earthly treasure, into an earthly vessel.

80. Now the Image groweth earthly through imagination, and so goeth again into Death, loseth God and the Kingdom of Heaven; for the spirit of the Will standeth with the Love in the external Life.

81. Now the external Life must dye and break, that the created Image of the inner Kingdom may appear.

82. Thus the spirit of the Will striketh with the Love into the external Wonders, and bringeth them at the death of the external Life (along) before Gods Judgment.

83. There the spirit of the Will must go through (pass) the Fire, and the Image must be approved in the Fire, and all Earthliness must burn away from the Image; she must be pure and without spot.

84. Even as the Light subsisteth in the Fire, so the spirit of the Will must subsist also in Gods Fire, and if it cannot (there) pass freely through Gods Fire,

Fire, then this Image is spued out into eternal Darkness.

85. And this is the heavy Fall of *Adam*, that he did set the spirit of his Will into the external Life, into the outer Principle in the false Infection, and imagined after the earthly Life.

86. And thus he went out of Paradise, which springeth up through death in the second Principle, in the outer, and thus entered into Death; and thus he dyed, and thus was his Image destroyed.

87. This by an Inheritance we had from *Adam*, and from the second *Adam* Christ we have Regeneration.

88. Where we must enter into Christs Incarnation, and with him into his Death, and from Death with him spring up in the Paradisical World, in the Entity of Gods Freedom.

The Sixth Chapter.

1. **T**HUS we understand that Lust is the Cause why Corruption is come in, and still doth.

2. For Lust is an Imagination, where the Imagination windeth her self into all the Forms of Nature; so as that they become all impregnated with that thing, out of which the Lust ariseth.

3. And we understand the external spirit of man (who is a similitude of the Inner) did lust after the fair Image, and therefore hath set his Imagination

into the Inner, whereby the Inner was infected.

4. And because he did not feel death instantly, therefore hath he brought the spirit of his Will to the Outer, thus the Outer went to lodg in the Inner, and at last is become Host in the Inn, and hath obscured the Inner, so that the fair Image deceased.

5. There the Image fell amongst the Murtherers, and among the seven spirits of Nature, and the Originals of Life; these kept the Image imprisoned, and pulled off her Paradisical Garment, murdered, and left her half dead.

6. Now there was need of Christ the Good Samaritan, and this is the Reason why God became Man.

7. And if the Wound could have been healed by speaking of a word, or a verbal remission, then God would not have become Man.

8. But God and Paradise was lost, and then the noble Image was destroyed and wasted, and must be new born again out of God.

9. Therefore did God come with his Word, which is the Center in the Life of Light, and became Flesh; And so the Soul obtained again a divine Paradisical Mansion: Conceive it thus:

10. That as *Adams* Soul had opened the door of the Essences of Fire, and let in the earthly Essences, whose Springs were turned into the Paradisical Image, and made the Image earthy.

11. So the Heart of God opened the Door of the Essences of Light, and embraced or encompassed the Soul with heavenly Flesh; and thus the Essences of the Holy Ghost imagined after the Image, after the Essences of the Soul.

12. Thus

12. Thus was the Soul impregnated again, so as she entered with the spirit of her will through death into the Paradisical Life.

13. And from hence came the Temptation of Christ, that he was tempted, whether the Soul would feed on the Lords Word, and whether she could enter again through death into the Life of God.

14. Which was accomplished upon the Cross, where the Soul of Christ went through the Fire of the Fury, through the severe Qualities, through death, and sprang up again in the holy Paradisical world, in which *Adam* was created.

15. Thus we Men were helped up again; and it is requisite for us to turn away our wills, or the senses of our will and mind from all earthly things, and turn it into Christs sufferings, dying, death, and Resurrection.

16. That we still crucifie the old *Adam* with Christs death, and stil dye unto sin in the death and dying of Christ, & arise with him out of the anguish of death in the new man, and grow up in the Life of God, as there is no other Remedy, nor no other Help.

17. We must dye unto the earthly world in our will, and must (still) be new born again to the new world in Faith, in the Flesh and Blood of Christ; we must be born out of Christs Flesh, if we intend to see the Kingdom of God.

18. It is no easie matter to be a True Christian, it is a most difficult business; The Will must become a Warrior, and fight against the corrupted Will.

19. He must sink himself out of the earthly Reason,

son in Christs death, into Gods wrath, and break the power of the earthly will, like a valiant Champion.

20. And he must hazard hard, and spend his earthly life about it, and by no means give over, unless he have broken the earthly will; This indeed is a sharp War, where two Principles fight for the Victory.

21. Here is no jesting, earnestness must be used in fighting for the Garland of Vallor, for none obtaineth it unless he get the Victory; He must break the power of the earthly Will, which yet out of his own power he is not able to do.

22. But if he doth sink himself out of the earthly Reason into Christs Death with his inner will, then he sinketh through Christs Death, through Gods Fury, and through all the lets and stops of the Devil, into the Paradisical World, into the Life of Christ.

23. He must make his will as if it were dead, then he liveth unto God, and worketh into the Love of God, though he liveth in the external Kingdom.

24. I speak of the warlike Garland which he getteth in the Paradisical World, if he once presseth through, for there is then sowed the Noble Seed, there he getteth that most dear Pledg of the Holy Ghost, which afterward leadeth and guideth him.

25. And although he must walk in this world in a dark vail, when the Devil and the worldly wickedness, still assaulteth him, and many times slingeth the external man into abominations, and hideth that noble Mustard-seed, yet it cannot be hid.

26. But it springeth up and groweth to a Tree
in

in Gods Kingdome, against all the raging of the Devil and his complices.

27. And the more the noble Pearl Tree is sought, the more forcibly and powerfully it groweth, it will not be suppressed, though it should cost the external life.

28. Thus my dear mind, search after the Tree of thy Christian Faith rightly; it doth not stand in this world.

29. True, it must be in thee, but thou must be with the Tree with Christ in God; so that the world doth only as it were hang about thee, as it did hang on Christ.

30. It is not my meaning as if this world were worth nothing, or of no use before God; it is the great Mystery.

31. Man is created into this world to that end, as a wise Governor of it, that he should reveal all the Wonders which are in the *Sulphur* from Eternity, out of which this world with the Stars and Elements is created, and bring them after his will into Forms and Images, all to his joy and glory.

32. He was freely created without any Law, he had no Law but only the Law of Nature, *viz.* that he should not mingle one Principle with another.

33. The inner man should not have permitted any earthliness to have entered into him, but should omnipotently reign over the external Principle; then no death or dying would have entered into him.

34. Neither could the external Elements stir him, neither heat nor cold could have toucht him.

35. For as the Noble Image must hold in the
F Fire,

Fire, even so the same noble Image throughout the whole Man should rule and govern all through all the three Principles, and fill it with a Paradisical Quality.

36. But seeing it could not be, and the flesh is become earthly, therefore we must now be born in Faith, where indeed the earthly life covereth the true Life.

37. Therefore we must put on the true Garment, which is called Hope, and set our will on Hope, and still work on in the Tree of Faith, that he may bring his fruits, as that gracious Love towards God and his Neighbor.

38. He must do good not only for his own sake, but he may edifie his Neighbor by his godly life and conversation.

39. He must think, that he is a Tree in Gods Kingdom, that he bears fruit to God, and grows in Gods Ayr, that his fruit belongeth to the Lords Table.

40. And that he take in his works and wonders in othe true Love, and walk in Love, that he may bring her into Gods Kingdom.

41. For God is a Spirit, and Faith is a Spirit also in him, and God is become Man in Christ, and the Spirit of Faith is born Man also in Christ.

42. Thus the spirit of the Will walketh in God, for he is one Spirit with God, and worketh with God divine works.

43. And though it be, that the earthly life hideth him, that he knoweth not his works which he begot in Faith, yet will it be revealed at the breaking of the earthly body.

44. For

44. For Hope is his Chest, and a Mystery into which the works of Faith are sowed and kept also.

The Seventh Chapter.

1. **N**OW Man standing thus in a threefold Life, each Life is then a Mystery unto the other, and is desirous of the other, to which this World with all its Beings is created.

2. For the Divine Entity desireth the Mirror or Similitude.

3. For this World is a similitude after Gods Being, and God is revealed in an earthly similitude: For the Wonders of the Mystery could not be revealed in the Angelical World in the lower birth.

4. But in this World where Love and Wrath is mingled, there is a twofold Genetrix, there it might be.

5. For all things exist out of the Root of the Fire, but are encompassed with the Water of Meekness, so that it is a pleasant Being.

6. But if the Fire in the Angelical World be not known, for the Center of the Genetrix standeth in the Light, and is the Word of God, then the Wonders of Nature may not any other way be revealed then in a spiritual *Magia*, that is, are foreseen in Gods Wisdom.

7. But because the same is almost incomprehensible to the Angels, and Souls of Men, and seeing that God will be known in Angels and Men, there-

fore the Angelical World lusteth after the great Wonders to know them, which stood in Gods Wisdom from Eternity.

8. And these are brought to a Being in the earthly Similitude into Forms and Images, all after the eternal Essences of the Center of Nature, that the Wonders may stand eternally.

9. But not essentially, but in Forms, Images and Similitudes in Figures, after the Will, Magically indeed, but yet the Genetrix is in the Center of Wonders.

10. For she was once excited out of the Fire, but is swallowed again into the Mystery, and standeth as a hidden life.

11. Therefore all Beings must be revealed as it were in a shadow in the Angelical World, and such as are brought into Gods Will into the Mystery.

12. For there are two sorts of Mysteries, which are eternal, as the one in Love and the other in Wrath, where the spirit of the will turneth in with his wonders, there stand also his works and wonders.

13. So we are in like manner to know, that the outer is vehemently desirous of the Inner, for all runneth after the Center as after the Original, and is desirous of the Freedom.

14. For in the Fire of Nature is anguish and torment; Now the form or the image of Meekness in the quality of Love will be free, and yet may not be free in the quality of the fiery Essences, till the quality in the breaking separateth, then each steppeth into its own Mystery.

15. Therefore the fire also will be free from water, for water is a death unto fire, and is a mystery unto it.

16. Any

16. And we see also hereby, how the water holdeth the fire imprisoned, and yet there is no dying in the fire, but is wholly a Mystery in the fire.

17. As it is apparent, how it breaketh forth in the water, and revealeth it self, that it revealeth it self out of the Center of its own Genetrix as it is apparent in lightning and is known also in a stone which is but a Water.

18. And we see chiefly, how all the Formes of Nature are desirous of the light, for in the same desire the Oyl is begotten in which the light is known for it existeth out of meekness.

19. So we are to know our life, that in us standeth open, the Center of fire, for the life burneth in the fire.

20. And then are we to consider the desire unto Love, which existeth in the word of life in the Angelicall world, where the heart of God standeth with his desire toward us in his imagination, and draweth us also into the Divine Mystery.

21. And thirdly we are to consider the Magicall Kingdome of this World, which burneth also in us, and draweth us vehemently into its wonders, for it will be manifest.

22. And man is created unto that end, that he should reveal the Mystery of it, and to bring the wonders to Light and into Forms, after the eternall Wisdom.

23. Now if he shall do so and burn thus in a threefold fire, then the true Spirit in whom the Angelicall Image sticketh, is in great pains, and in great danger, for he walketh in a very narrow path.

24. For he hath two friends which still draw him, each will be in the Image, and bring his quality into it as the inner fire, and also the external fire: The inner Kingdome of the fury, and also the outer earthly Kingdome of the Mirror of this world, and thus the true Image sticketh in the midst of the pressure.

25. For the Inner Kingdome will reveal the wonders through the externall.

26. But because it is too sharpe, then the externall kingdome flyeth from the Inner, and reacheth after the means, as after the Image which standeth in the freedome of God, and so involveth her self into the Image, for all reacheth after the heart of God, and after the Center of the Joy Kingdome.

27. Now there lyeth a necessity upon the Image, to defend her self, and not to let the earthly guest come in, much lesse the fiery one, and yet it is born out of both, as the life out of the fire, and the wonders out of the externall.

28. Therefore it is much required of man that he lead a temperate sober life, and not to be pampered too much with the externall Kingdome, else it maketh an habitation in the Noble Image.

29. And herein we understand the mighty strife in man, about Gods Image; for there are three which fight about her, as first, the severe fiery life, and then the Divine Life, and thirdly the earthly Life; thus the Noble Image sticketh in the midst and is drawn by these three.

30. Now it is needful for him that he hide himself with Faith in the Myserie of Hope, and let him stand still in that Myserie.

31. Where

31. Where the Devil in the Inner fiery life, still rideth forth into the outer earthly life, in pride, covetousness, and falshood over the noble Image, and will bring her into the fire and anguish life, and breaks her.

32. For he still supposeth that the place of this world is his Kingdome, he will not endure any other Image in it.

33. Now falleth the Noble Image into Crosses, Affliction, into Anguish and Misery, and here belongeth a strif thereto, to fight about the Noble Garland of Gods Kingdome.

34. Hence arise Prayers, that the Image goeth out continually out of the in-brought earthly Being, and out of the proud hellish abominations with praying, and still entreth into Gods life in his Love.

35. Thus the true Image still Mortifieth the earthly *Adam*, and also the hellish proud Devil, and must still stand like a Warriour.

36. And the most usefull thing for her is, That she wrap her self up in patience, and throw her self under the Cross, and stil spring up in Love.

37. For that Love is her sword, wherewith she striketh at the Devil and expeleth the earthly Being; she hath never another sword wherewith to defend her self, but onely the meek water of eternall life which doth not please the proud furious Spirit of fire, for it is poyson unto him, and he flyeth from it.

38. Now if we wil speak rightly of the Tree of Christian Faith then we say, its Root standeth in Mystery of hope, its growth standeth in Love, and

its Body in the comprehension of Faith.

39. That is, where the Image presseth in, with her earnest desire into Gods Love, and comprehendeth Gods entitie, that is, Christs Body, now this is the Body in which the Tree standeth, groweth, and springeth up, and beareth fruit in Patience, all these belong to the Angelicall World.

40. They are the Food of the Soul on which she feedeth and refresheth her fiery life, that it is changed into the light of meekness.

41. And thus the Tree groweth in Gods Paradise, whom the outward man knoweth not, and no Reason comprehendeth it.

42. But it is well known to the Noble Image, and is revealed unto her then when the externall life breaketh, and after him follow all his works in the Mystery of hope, into which he hath sowed.

43. Therefore let all those which travail like Pilgrimes in the Way of God, think that they must not look for good and jolly days in this world, in worldly honour for affliction, contempt and persecution, will wait on them hourly.

44. He is here onely in a vail of misery, and must continually stand in the fight; For the Diuel goeth about him as a roaring Lyon, he raiseth all his children of wickedness against him.

45. He is counted a fool, his Brethren will not acknowledg him, his mothers house maketh a mock of him and despiseth him.

46. He goeth along, and soweth in affliction, and tormenteth himself; but there is no body which taketh notice of him, or that doth take it to heart: ever y one thinketh his own folly doth plague him so.

47. Thus

47. Thus is he hid in the World, for he is not of the World with his noble Image, but is born out of God.

48. He soweth in affliction and reapeth in Joy, but who can expresse his Glory which he hath to receive for a reward? Or who can speak of the victorious Garland which he getteth?

49. Who can expresse the Crown of the Virgin of Gods wisdom which the Virgin of Gods wisdom putteth on him? Where is such a beauty which exceedeth Heaven?

50. O Noble Image, art thou not an Image of Gods holy Trinity, in whom God himself dwel-
eth? God putteth on thee his fairest ornament that thou shouldest rejoyce in him eternally.

51. What is the Being of this World, it is corruptible and bringeth man only into anguish, perplexity and misery, besides into Gods wrath, and breaketh the fair Image in him, and puts a vizard on him?

52. O What a shame will it be unto that man who shall appear on the Judgment day of God with a beastly Image, besides that what followeth, in which he is to abide for ever!

53. Here begins a *penitet me*, it repenteth me, here will be the sighing and howling about the lost talent which may never be attained unto.

54. Where the Image shall stand in eternity before the Devils, and do what the terrible Prince Lucifer will have.

The Eighth Chapter.

1. **M**Y dear seeking and desirous mind which art hungry and thirsty after Gods Kingdom, pray take notice of the ground which is shew-
unto thee.

2. It is not so easie a matter to become the Child of God, as *Babell* teacheth, where Consciences are lead into Histories, and are courteously tickled with Christs sufferings and death, where Remission of sins is taught Historically.

3. Like unto a worldly judgment, where a mans crime is remitted graciously though the man abide a Rogue in his heart; but it is no such thing here.

4. God will not have hippocrites, he doth not take away sins from us, because we depend upon knowledg, and comfort our selves with Christs sufferings, and abide yet in our consciences in the Abominations.

5. It is said you must be new born again or you shall not see the Kingdom of God.

6. That a man should please himself with Christs sufferings and death and apply it unto him, but is unregenerated, with his will, in the *Adamical* will, he doth as one who comforteth himself, that his lord will bestow his land upon him, not considering that he is not his son, and he hath promised that his son alone should have it, as it is here.

7. If thou wilt possesse thy lords land and have
it

it for a propriation; then you must become a true son unto him, for the son of the maid-servant doth not inherit with the free born, the son of the History is a stranger.

8. Thou must be born out of God in Christ, that you be a natural son, then art thou the Child of God and an heir of the sufferings and death of Christ.

9. And Christs death is thy death, his resurrection out of the grave is thy resurrection, his ascension into Heaven is thy ascension, and his eternal Kingdom is thy Kingdom.

10. If thou art born his true son out of his flesh and blood, then art thou an heir of all his Goods, else thou canst not be Christs Child and heir.

11. As long as the earthly Kingdom sticketh in thine Image, then art thou the earthly of corrupted *Adam*, no hippocrisy avai eth, give as good words as thou wilt.

12. Yet art thou a stranger and Gods Goods do not belong unto thee unless thou returnest with the lost son unto the Father, with a true repentance for thy lost Inheritance.

13. Thou must go out with thy spirit of thy will out of the earthly life, and break the earthly will which payneth the minde and the spirit of the will, as to forsake a possesse Treasure in which the spirit of the will was born, and thou must enter into Gods Will.

14. There you sow your seed into Gods Kingdom, & art new born in God as a fruit which groweth on Gods Acre, for thy will receiveth Gods Power, Christs body, and a new body groweth unto thee in God.

15. Then art thou Gods child, and Christs goods belong unto thee, and his merit is thy merit, his sufferings, death and resurrection all thine; thou art a member of his body, and his Spirit is thy Spirit, and guideth thee on the true way, and whatsoever thou dost, thou dost it to God.

16. Thou sowest in this World and reapest in Gods Heaven, thou art Gods wonder work, and revealest in the earthly life his wonders and drawest them with thy spirit of thy will into the holy Mystery.

17. Thus observe it ye covetous, ye proud, ye envious, ye false Judges, ye wicked men, which bring your wills and desires into earthly goods, into monies, into pleasures of this World, and money and goods you esteem to be your treasure, and you set your desire upon them and yet you would be accounted Gods children.

18. You stand and dissemble before God as if he remitteth the sins and you continue with your Image in *Adams* coat, in *Adams* flesh you comfort your selves with Christs sufferings, and you are meer hippocrites.

19. You are not Gods children, you must be new born in God if you will be children, otherwise you deceive your selves with your dissembling, which paint to you a false colour.

20. They teach, and are not known of God, neither are they sent to teach, they do it for the bellies sake, and for worldly honours sake, and are the great whores in *Babel*, which dissemble with God with their lips, and with the heart and spirit of the will they serve the Dragon in *Babel*.

21. Dear

21. Dear Mind, if thou wilt be Gods Child, then prepare thy self for Temptation and affliction; it is not easie to enter into a childs life, especially if Reason lyeth captivated in the earthly kingdom.

22. She must be broken and the will must be gone from Reason, he must sow himself into Gods Kingdom, in a humble obedience, as Corn is sowed into an Acre; he must make himself in Reason as dead, and submit unto God, then the new Fruit grows in Gods Kingdom:

23. Thus man standeth in a Threefold life, and all belongeth unto God.

24. The Inner fiery Essences of the first Principle are incorporated with the new Body in Christ, that they spring up in Christs Flesh and Blood out of Gods Will, and their Fire is Gods Fire, out of which burneth Love, Meekness and Humility.

25. Where the Holy Spirit goeth forth and helpeth him in the Combate against earthly Reason, also against the corrupt flesh and the Devils will; his yoke of the Earthly will groweth easier unto him; but he must continue in the fight of this world.

26. For unto the Earthly life, belongeth sustenance, which he must seek, but must not hang his will and heart thereon.

27. He must put his confidence in God, and his Earthly Reason, still steppeth into doubt, that he will come short, she will always see God, and yet cannot, or God does not dwell in an Earthly Kingdom; but in himself.

28. Thus Reason must be forced into hope because she cannot see God.

29. There Doubt runneth against Faith, and will

will destroy Hope, then the earnest Will must fight with the true Image, against the Earthly Reason, here it doth smart, and great sadness ensueth, especially if Reason looketh on the course of this world and thinketh her spirit of her will to be foolish, in regard of the course of this world.

30. Here it is sayd, Be Sober, Watch, Fast, and Pray; that is subdue the Earthly Reason, and mortifie her, that Gods Spirit may find place in you.

31. If he appeareth he soon overcometh Earthly Reason and looketh on the will in the anguish, with his love and sweetness, where always is begotten a fair twig out of the Tree of Faith.

32. And all tribulation and affliction serveth for the good of Gods Children; for as often as God permitteth him to be brought into anguish and calamities, then they always stand in the Birth of a new twig out of the Tree of Faith.

33. When the Spirit of God appeareth again, then he always rayseth a new growth, at which the Noble Image highly rejoyceth.

34. The first serious assault must do it, that the Earthly Tree may be conquered, and the Noble Corn be sowed into Gods Acre, that it may learn to know the Earthly man.

35. For when the Will of God receiveth light, then the mirrour beholdeth it self, the one essence seeth the other in the light, and thus the whole man finds himself in himself, and knoweth what he is, which he cannot know in the earthly Reason.

36. There-

36. Therefore let no man think that the Tree of Christian Faith is seen or known in the Kingdom of this World, external Reason doth not know it.

37. Although the fair Tree standeth in the inner man, yet the outer earthly Reason doubteth of it, for the Spirit of God is a folly to her because she cannot comprehend him.

38. And although it happeneth, that many times the Holy Ghost revealeth himself in the external mirror (or glasse) that the outward life rejoiceth much at it, and quaketh for Joy and supposeth, now have I gotten that worthy guest, now I will beleve it, yet there is no perfect constancy in it.

39. For the Spirit of God persevereth not always in the earthly quality he must have a pure vessel; and if he goeth into his principle as into the true Image, then the external life groweth pusillanimous and timorous.

40. Therefore the noble Image must still be in fight against the external life of Reason the more she fighteth, the greater groweth the fair Tree, because she worketh with God.

41. For as an earthly tree groweth in wind, rain, cold, and heat, so doth the Tree of the Image of God under crosses and tribulation anguish, and torment in ignominy and contempt and springeth up in Gods Kingdom, and in patience beareth fruit.

42. We knowing thus much, let us strive for it, not to be kept back by any fear or terrour, because we shall enjoy it eternally and reap that what we
have

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have sowed in anguish and pain, which will be an
eternal comfort to us: *Amen.*

Finis hujus tractatus.

Anno 1620 mense Maji.

Soli Deo Gloria.

Written by the Author

JACOB BEHMEN.

FINIS.

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O F
CHRISTS TESTAMENTS,
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